

1. **Simplicity of thought, word, and illustration.** If anything ought to be plain it is the gospel. Preaching should be comprehensive—embracing the whole gospel, and comprehensible—easy to be understood.

2. **Sincerity.** We must first ourselves thoroughly believe and be affected by the truth. Lyman Beecher said: "Eloquence is logic on fire." Every preacher ought to be the gospel on fire. All trifling sensationalism, etc., is ultimately fatal to pulpit power because it impairs the impression of the preacher's sincerity. The grace of feeling is the gift of God. Old theologians wrote of "*donum lachrymarum*."

3. **Sympathy, both rhetorical and popular.** Rhetorical sympathy brings the preacher into accord with his theme, hearer, and occasion. Popular sympathy brings his heart into contact with the heart of humanity. It abates fastidious tastes, prevents a perfunctory discharge of duty and social seclusion and separation from the great mass of the people. F. W. Robertson said his *tastes* were with the aristocracy, but his *principles* were with the mob. To a spiritual preacher "not man's merit, but his misery, is the magnet" that draws him toward all men.

SUGGESTIVE PARAGRAPHS.

SIR HUMPHREY DAVY once said, "Of all my discoveries the greatest was Michael Faraday." A church in Scotland gained but a single member in a twelvemonth. But the single member was David Livingstone.

Harriet Newell, dying before any heathen had listened to her voice, has been a ministering angel to the mission cause ever since. Within one year she was a wife, a mother, a missionary, and a saint. She buried her heart with her child, on the Isle of France, and then was buried by her baby's side. Her life had failed, she thought. She knew not. If we do the very best we can, even though it be but little, God will not allow its influence to be lost.

Church Habits have much to do with success in evangelism.

1. **A habit of accepting her mission to preach the gospel to all men, and disposing all things with reference to that divine purpose.** From the hour of organization—from conception of the idea of a new church, in all arrangements looking to pastor, site for building, details of structure, administration, etc., everything should have in view reaching the people to save souls. We must not invest any "consecrated building" with a false sanctity. The only "temple" or "church" known to the New Testament is the body of believers. Our permanent model is not the temple but the synagogue, a place of assembly free from rigid, frigid lines of separation and a cumbersome ceremonial. And *any place* is to be preferred for purposes of such assembly where the greatest number can be reached and saved.

2. **A habit of making even the poorest feel at home.** The oftener the people can be got into the church building by any legitimate means or attraction the better. To connect the edifice with homelike associations and frequent gatherings makes it attractive. Hence all popular meetings on temperance, philanthropic and benevolent work, and for innocent recreation and entertainment, help to run the stream of popular life through the church as a channel, and a stream will naturally flow in its usual channel. People who go to a church-building through the week will naturally go there on the Sabbath. But if shut doors compel them to find some other place every other day, why should open doors on Sunday find them thronging the place of prayer?

3. **A habit of power in preaching and praying and working for God.** It was the popular expectation of some wonderful display of miraculous power that drew the people in throngs to meet Christ on His triumphal entry. Jno. xii: 18. A church which is wont to be filled with the power of God draws the people, because they *expect* great things. The lame and sick will crowd the porches of Bethesda because they are looking for the angel of healing to trouble the waters. Hence the ultimate secret of all church power is prevailing prayer.

Robert Murray McCheyne's tomb in old Dundee reminds us of the fact that a missionary spirit will find abundant Christ-like work to do anywhere. Here is a touching account of his last service:

He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but, ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends to his faithful preaching and thought that his grave manner was due to pietism and not to illness. So one of them said, "See now if I cannot tease your minister." So saying, she sent a little girl of nine years to Mr. McCheyne with a marriage favor and a bouquet. When the child approached him he brightened up. "Will you put this on?" said she. "Yes, if you will show me how." When it was all arranged, he said: "I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her the "sweet story of old." Very soon six other little girls gathered round and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, had lived and loved on earth, and then died to save sinners. When he had finished, he laid his hand on the head of each child and asked God's blessing on her. Soon after he said he felt so ill he must retire. He went home to his bed, and in a few days he was with the Lord.